

The Logic and Practical Path of Generating a Better Life for the People

Yu Liu^{1,*}, Huan Huang

¹*School of Marxism, Fujian Agriculture and Forestry University, Fuzhou, Fujian, 350002, China*

**Corresponding author: 943905193@qq.com*

Keywords: People's good life; scientific connotation; generative logic; practical path

Abstract: The people's good life is the realistic expression in China of the ideal life of mankind. In terms of its connotation, it is a state of life with multiple dimensions. In terms of its generative logic, it begins with the philosophical discourse on the good life in traditional and Marxist philosophies, is practiced in the unremitting exploration of the good life by successive generations of Chinese leaders, and is based on the transformation of the main contradiction in China's society and the enhancement of the self-consciousness of the masses of the people. Its realization needs to be constructed in the unity of advanced leadership and people's creativity, shaped in the synergy of social progress and personal development, and co-created in the convergence of China's path and world civilization.

1. Introduction

The good life is an ideal state of life. It is both the subjective experience of the subject of the object "life" and the objective measure of "life". When productivity is low, people's perception of the "good life" mostly stays in the fulfillment of basic physical desires. With the development of productive forces, the good has become a reality under the power of "material", and people's perception of the good life has gradually changed to the possession of material wealth. From the above point of view, in the past, people's desire for a better life was mostly out of spontaneous consciousness, and did not form a systematic and rational understanding. Under the new historical conditions, the new generation of leaders has explicitly taken "the good life" as a scientific proposition and the people's aspiration for a better life as their unswerving goal, thus promoting the theoretical leap from "spontaneity" to "consciousness" of the good life. It has promoted the theoretical leap from "spontaneity" to "self-awareness" of the better life.

2. Scientific connotation of a better life for the people

As a living being, the significance of human life lies in constantly transcending "existence" and moving towards a meaningful "life". It is this unique existence of life that constitutes man's stipulation of the essence of life. In the new era, the "good life" embodies the people's reflection on and transcendence of "life", and presents a variety of qualities, including material, political, social, cultural and ecological aspects.

2.1 A good material life based on material prosperity.

Marxism holds that the material mode of production is the basis for the survival and development of human society and the prerequisite for all other human activities. If human beings want to create history and pursue a better life, they must first solve the basic material problems of food, clothing, housing and transportation. Therefore, human beings' "first historical activity is the production of materials to satisfy these needs, and the production of material life itself." [1] The national leadership is aware of the importance of material life and has clearly put forward the concept of development centered on economic construction.

2.2 A good political life through people's democracy.

Politics, as a phenomenon unique to human society, is not only a tool used by different classes to mediate and ease class conflicts, but also an important vehicle through which people can achieve self-development. When the complexity of social interaction between people, different groups and different individuals will produce conflicts of interest and contradictions, in order to mediate the conflict of interest, rules and order need to "step in", thus the political needs of people. With the progress of the times, the people's democratic consciousness is increasing, and the people generally seek the right to freely express their political will, and generally demand the establishment of a more complete political system to safeguard their own power. In response to the people's growing political needs, the national leadership has continued to improve the system of people's sovereignty and to build a platform for the practice of people's democracy throughout the entire process, so that the vast majority of the people are able to participate substantively in political life.

2.3 A good social life based on harmony and stability.

A good material and political life builds the foundation of a good life, but the realization of a good life depends on harmonious and stable social relations. In a sense, social relations determine the nature of social life and influence the degree of goodness of other lives. In a well-ordered society, people trust each other, cooperate with each other, and work together to promote the sustained and smooth development of society's material production and political life. Thus, a harmonious and stable social relationship is not only the basic condition for people to carry out social life smoothly, but also a necessary precondition for realizing a good life. Entering the new era, people's aspirations for fairness and justice have generally increased, and they have become more and more resentful of unfairness; they have begun to pursue fairness and justice in all aspects of politics, economics and culture, which means that a fair and just social environment has become the people's expectation of a better social life.

2.4 A good cultural life oriented towards spiritual abundance.

If material life is the starting point of all human life, then spiritual life is the end point of all human life. At present, some people start from utilitarianism and take utilitarianism as the yardstick for measuring a good life, believing that the key to a good life lies in whether utilitarian needs are satisfied, and that material needs are ranked first among all kinds of needs. Admittedly, the good life and utilitarianism do have a close connection, and it is unrealistic to talk about the beauty of life in isolation from utilitarianism; the real good life is to enhance the realm of transcendence of utilitarianism on the basis of chasing after utilitarianism, and to realize the sublimation of the spiritual realm, so as to make the good life endowed with more humanistic spirit.

2.5 A good ecological life supported by green beauty.

Man, as a living natural being, for whom nature is the inorganic body of man, must live by nature. In the industrial age, where capital appreciation is infinitely equated with the good life, the rational material exchange between man and nature is destroyed, and there is a serious deterioration of the natural environment. Obviously, in a society with a deteriorating environment, it is difficult for people to feel happy and for society to develop further. Entering the new era, the people's ecological awareness is rising, looking forward to having an ecological home with blue sky and green water, and green and beautiful has become the epochal feature of the people's beautiful ecological life. For this reason, the State has put the construction of ecological civilization in an important position, put forward the concept of green development, the ecological environment has been significantly improved, the people can feel nature in a green and fresh environment, and the good life has been further satisfied.

3. The logic of generating a better life for the people

The people's good life is a process of development. It began with the philosophers' philosophical discourse on the good life, practiced in the CPC's unremitting exploration of the good life, and is based on the transformation of the main contradiction in China's society and the improvement of the people's self-consciousness. An in-depth study of its generative logic is conducive to exploring the practical path of the people's good life under the new historical conditions.

3.1 The theoretical logic of the good life.

The vision of mankind in pursuit of a better life has existed since ancient times. In China, Confucius once placed the good life in the commonwealth society of "the world is common", depicting the life of a "small country with few people" in which the people live and work in peace and social tranquility and harmony. In ancient Greece, Socrates, Plato and others opened the window to the ideal of a better life for mankind with the spirit of reason. Socrates believed that if people had knowledge, they would be virtuous and would be able to lead a good life. Plato further affirmed the orderliness of each in his own way in *The Ideal State*, arguing that "each man must perform within the state an office best suited to his nature"⁰, the state can then be idealized. Aristotle, on the other hand, made it clear that "man is by nature a political animal,"⁰, resorted to the pursuit of ideal life to a good city-state system, and started a new journey in the history of the construction and exploration of an ideal social system. In modern times, Moore for the first time built the pursuit of a good life on the basis of a good social system, and the ideal socialism he envisioned already involved the ownership of the means of production, the distribution problem, the democratic participation problem, and other core elements of the institutional construction of a good life. After entering the nineteenth century, the three major French idealistic socialist thinkers further elaborated on the socialist system, especially Owen's practice of socialism, which provided valuable reference for the establishment of socialism. In addition, Kant's theory of "supreme good" happiness and Hegel's concept of "absolute rationality" happiness are also the relentless pursuit of a better life. However, whether it is China's "Pax Romana" or ancient Greece's description of the "Ideal State" or the "Absolute Reason" constructed in modern times, philosophers have always tried to realize the "ultimate existence" from the metaphysics. Philosophers have always tried to grasp the way of human existence from the metaphysical "ultimate existence", and have always regarded human beings as "abstract human beings" who are detached from the real life, and thus the good life they pursued can only be a castle in the air.

Marx criticized the abstraction of human beings by previous philosophers from "real human

beings" and pointed out that philosophy should return from "absolute reason" to "real human beings" and turn its attention to the world in which "real human beings" live, stating that practice is the way of existence of human beings. It points out that philosophy should return from "absolute reason" to "real man" and turn its attention to the world in which "real man" lives, clarifying that practice is the way of existence of man. In a capitalist society, laborers are enslaved by capital and things, the relationship between human beings is reversed into a relationship between things, the individuality and talents of laborers are generally suppressed, and a good life is generally deprived of by capital. In this regard, Marx sharply criticized the dehumanization of the subject of life under private ownership, and pointed out the way to realize the good life, i.e., "the destruction of private ownership" and the establishment of "the union of free men". In his opinion, it is only in the communist society of "negation of negation" that private ownership can be positively abandoned, that human beings can break through the shackles of irrational development, that they can realize the "return" of human beings under the conditions best suited to their own natures and become the masters of their lives and livelihoods, and that they can become the masters of their lives in accordance with "beauty". They can become the masters of life and living, and mold themselves according to the "laws of beauty".

3.2 The historical logic of the good life.

Historically, successive generations of national leaders have led the people to realize three historical stages: "independent life", "affluent life" and "rich and powerful life". In order to realize national independence and national liberation, the first generation of national leaders led the people to overthrow the oppression of the "Three Mountains", establish the People's Republic of China, complete the "Three Great Reforms", successfully establish the socialist system, and solve the problem of "the people's demand for the establishment of an advanced socialist system". "The contradiction between the people's demand for an advanced industrial country and the reality of a backward agricultural country" created an environment for economic development and satisfied the people's desire for an "independent life" at the time. After the reform and opening up, "the contradiction between the people's growing material and cultural needs and the backward social production" became the main contradiction of the society at that time. The second generation of the CPC leadership put forward the division of special economic zones, the household contract responsibility system, the socialist economic system with public ownership as the mainstay, and the theory of socialist commodity economy, which eased the social contradiction. In order to further develop the economy, the 14th National Congress of the CPC put forward the socialist market economy, opening up a new path for the people to pursue "affluence". Since the 19th National Congress, the main contradiction in China's society has changed to "the contradiction between the people's growing needs for a better life and unbalanced and inadequate development", and the people's pursuit of an "affluent life" has shifted to the aspiration for a "rich and powerful life". The people's pursuit of an "affluent life" has shifted to a yearning for a "rich and powerful life". For this reason, the latest generation of the CPC leadership has put forward the people-centered development ideology. In the economic sphere, supply-side structural reform has been carried out to satisfy the people's demand for a "high-quality material life"; in the cultural sphere, the reform of the cultural system has been deepened, and the creative transformation and innovative development of traditional culture has been promoted, thus providing the people with a rich source of spiritual food; in the social sphere, the multi-level social security system has been perfected, so that the people have a greater sense of security and well-being; in the political sphere, the CPC leadership has put forward the idea of people-oriented development. In the social sphere, a sound multi-level social security system has provided the people with a greater sense of security and well-being; in the political sphere, a sound system of people's ownership has met the people's political needs; and in the ecological sphere, a

sound system of ecological civilization has been developed to promote the continuous improvement of the ecological environment.

3.3 The logic of the reality of the good life.

The basic contradictions of society run through the whole process of social development and determine the manifestation of the main contradictions, and the people's pursuit of a "good life" is the realistic expression of the main contradictions of society. China's socialist contradiction has undergone a transformation from "the need for rapid economic and cultural development" to "growing material and cultural needs" to "the need for a better life", reflecting the fact that The transformation from "the need for rapid economic and cultural development" to "growing material and cultural needs" to "the need for a good life" reflects the level of development of the productive forces in different periods of China's history, as well as the diverse needs of the masses for real life. As mentioned above, "good life" is a dynamically developing concept, and people's understanding of "good life" varies in different periods, but the important criterion for measuring "good life" is always the level of development of productive forces. However, the important criterion for measuring the "good life" has always been the level of development of productive forces. Since the reform and opening up of China, material life has always been a fundamental cause of social development. With the completion of the Comprehensive Well-being Project and the victory in the fight against poverty, the development of Chinese society has fundamentally changed, with the people's material standard of living rising sharply, and the pursuit of a higher level, a higher level, and a more enriched life becoming the driving force behind the people's labor and production.

The "good life" is also the inevitable result of the continuous enhancement of human self-consciousness. Material life as the primitive needs of people, is indeed the fundamental premise of the good life, but the good life or not, not only depends on the level of development of productive forces, but also the degree of people's awareness of the "good life". With the development of society, human consciousness continues to improve, more and more independent and selective, people in the pursuit of the "good life" in the process of not only realize that in the process of satisfying their own desires and needs and other perceptual aspects of existence, but also should be further up to the pursuit of the human spirit and meaning and other rational aspects of existence. With the deepening of reform and opening up, the "good life" is more and more pointing to the self-development and self-realization of human beings, and people are eager to give full play to their abilities to realize their own ideals and ambitions, and they are eager to feel the good life in creating value and realizing their own self-worth. In other words, people's desire for a "good life" reflects not only the rise in the level of people's needs, but also the rise in human self-awareness.

4. Practical path to a better life for the people

The reality of a better life for the people is not a process that can be achieved overnight; it relies on the leadership of advanced organizations and the practical strength of the collective, is guided by the value of common development and progress of the individual and the collective, and needs to be created through the combined efforts of all humankind. Therefore, the promotion of the people's good life from a conceptual existence to a real existence should follow the construction in the unity of the leadership of political parties and the creation of the people, the shaping in the synergy of social progress and individual development, and the co-creating in the intersection of the Chinese way and world civilization.

4.1 Building a better life for the people in the unity of advanced leadership and people's creativity

Throughout the historical process of generating a better life for the people, regardless of any historical period, successive leadership collectives have always placed the interests of the people in the highest position, written a better life for the people on their banners, thickly planted the people's nature in their own philosophy of governance, and played an advanced leading role. For this reason, it is necessary to continue to unswervingly adhere to the comprehensive leadership of the national leadership collective, so that it leads the people to the better life of the theoretical self-awareness. At the same time, the leadership collective and the majority of government cadres should continue to abide by the original mission and make it a lifelong subject of self-construction; continue to be courageous in self-revolution and constantly improve their own advancement and purity; continue to practice the purpose of the people's government, constantly improve the ability to govern with the people in mind, and constantly stimulate the people's historical initiative and practical self-consciousness to unite in their struggle for the common creation of a better life.

The advanced leading force makes the good life possible, while the people's creative practice turns the good life into reality. Looking back at the history of the country's development, successive leadership groups have been able to lead the people to make new breakthroughs one after another in the process of building a better life, precisely because they fully respected the people's status as the main body of history and greatly mobilized the initiative, enthusiasm and creativity of the masses of the people. In this regard, the national leadership and government departments should positively discard the private economy through reforming and improving the property rights system and the labor relations management system, and safeguard the labor rights of the working people and stimulate the enthusiasm of the workers by consolidating and developing the public economy and eliminating the negativity of the capital from the system level. In short, in order to turn the good wishes into reality, it is necessary to combine the creativity of the people with the leadership of the advanced, and to promote the construction of a better life in which the two are mutually reinforcing and accomplishing each other's achievements.

4.2 Shaping people's lives for the better in synergy with social progress and individual development

The "real person", as the subject of life, is the unity of the individual and the group. Life should be focused on the progress of the social group as a whole at the macro level, and should also be realized at the micro level in the individual dimension of life. At present, China's social development is generally faster, but the problems of a wider gap between the rich and the poor, the uneven distribution of the fruits of development, and the unmet developmental needs of individuals still exist, hindering the realization of a better life. Since the 18th CPC, the latest generation of the CPC leadership has adhered to the principle that no one should be left behind on the road to creating a better life, insisted on taking the realization of the people's aspirations for a better life as the starting and ending point of China's modernization, and has made efforts to promote social justice and common prosperity for the entire population, and resolutely prevented bipolarization. To promote common prosperity, we should take our economic system as the foundation, scientific and technological development as the driving force, and national leadership of the economy as the direction to realize high-quality development of the economy; secondly, we should take the construction of the income distribution system as the foundation, and promote the equalization of basic public services as the starting point to narrow the gap of income distribution among different groups; and lastly, we should consolidate and expand the great results of poverty alleviation and promote common prosperity of the vast majority of peasants and rural areas.

At the same time, common prosperity is not only the "wealth" of material life, but also the "abundance" of spiritual life. From a macro point of view, we should actively promote the creative transformation and innovative development of the excellent traditional Chinese culture, and actively promote the combination of Marxism and the excellent traditional Chinese culture, so as to contribute to the people's excellent advanced culture and spiritual nourishment; from a micro point of view, in addition to the necessary support provided by the social environment, it is an important way for human beings to build up their own spirituality, so that they can build up correct values and improve critical reflective and spiritual life through learning. In addition to the necessary support provided by the social environment, an important way to enrich the spiritual world is for individuals to establish correct values through learning, and to enhance their ability to critically reflect on and overcome the erosion of undesirable trends.

4.3 Creating a better life for the people through the convergence of the Chinese path and world civilization

Creating a better life inevitably involves the question of choosing a path, and the choice of different development paths inevitably leads to different ways of life and living conditions, while the path of socialism with Chinese characteristics is an indispensable way to realize socialist modernization and create a better life for the people. Historically speaking, the road to create a better life for the people led by successive leadership groups has gone through the process from "copying the Soviet Union" to "learning from the Soviet Union" to "taking one's own path". Despite the difficulties and obstacles in this historical process, the CPC has led the people to blaze its own path, realizing a great improvement in the people's living standards and promoting a profound change in the social structure. Since entering the new era, the new generation of leaders has further pushed forward the path of socialism with Chinese characteristics, and continued to lead the Chinese people to realize the first hundred years of struggle, creating a brand new historical stage of a better life. It can be seen that the realization of the people's good life must unswervingly follow the road of socialism with Chinese characteristics, based on the people-centered spirit, the overall leadership of the CPC as the fundamental political direction, the development of productive forces as the engine of power, and give full play to the advantages of the socialist system to satisfy the people's needs for a better life in a variety of forms.

It is difficult to realize the good life in a closed and narrow space, and a "small country, few people" type of good life is essentially a humble utopia. Therefore, the "Chinese-style good life" needs to focus on a larger picture of world civilization, and make a holistic layout under the dual vision of nationhood and worldliness. This requires that "in the process of promoting China's good life, we cannot abandon the 'other', nor can we only seek our own happiness while neglecting China's international responsibility and world mission".⁰ Rather, we should uphold the concept of "common cause, common construction and sharing", actively explore solutions for building a better life that transcends the clash of civilizations, continue to promote the evolution of the international order in a more just and reasonable direction by taking the Chinese path that transcends the narrow "self" and "other", and actively promote the building of a community of human destiny to gather a strong momentum. By actively promoting the building of a community of human destiny, China will gather a majestic force and continue to make joint efforts to create a better future for humankind.

5. Conclusions

In short, the realization of common prosperity in spiritual life is not only the essential requirement of socialism, but also an important feature of Chinese modernization, and the aspiration of everyone's heart. On the road ahead, the spiritual realm is bound to be filled with many challenges. We should

always adhere to the leadership of the CPC, strengthen the leadership of socialist core values, and strengthen cultural confidence and self-improvement; we should always adhere to the idea of "one chess board", focus on coordinated development, and highlight the "wholeness" of the spiritual affluence; we should always adhere to the "holistic" principle of literary and artistic works. We should always adhere to the "overall chess" idea, focus on coordinated development, and emphasize the "wholeness" of spiritual wealth; we should always firmly grasp the "people" attribute of literary and artistic works, and draw inspiration from the people's production and life, so as to inject inexhaustible power into the common wealth of spiritual life.

References

- [1] *Collected Works of Marx and Engels: Volume 1 [M]*. Beijing: People's Publishing House, 2009: 351.
- [2] Xu Datong. *History of Western Political Thought [M]*. Tianjin People's Publishing House, 1985: 33.
- [3] [Ancient Greek] Aristotle. *Politics [M]*. Beijing: Commercial Press, 1965: 130.
- [4] Xiang Jiuyu. *On the Marxist Logic of Good Life [J]*. *Marxist Studies*, 2020(7):5-14+159.